DOCUMENT RESUME

ED 367 328 IR 054 859

AUTHOR	Czerniejewski, Marilyn
TITLE	The History of the Duns Scotus Library at Lourdes College.
PUB DATE	6 Oct 93
NOTE	53p.; M.L.S. Research Paper, Kent State University.
PUB TYPE	Dissertations/Theses - Masters-Theses (042) -- Historical Materials (060)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	*Church Related Colleges; *College Libraries; Higher Education; Interviews; *Library Development; Nuns; Questionnaires; *Religious Education
IDENTIFIERS	Historical Background; *Library History; *Lourdes College OH

ABSTRACT

This project is a historical study of the Duns Scotus Library in Sylvania, Ohio. The library serves Lourdes College, a four-year, co-ed liberal arts college run by the Sylvania Sisters of St. Francis on the grounds of their motherhouse. The library originally served the sisters of the convent and the postulants who studied there as high school students. As the educational needs of the sisters grew, the school progressed to the junior college level, and then to the baccalaureate level, eventually opening up to the general public. As the school developed, the library itself evolved to meet its changing requirements. This study traces the history and development of the institution, as its evolution parallels the expanding role of the Sisters of St. Francis throughout the twentieth century. The interview schedule is appended. (Contains 22 references.) (Author)

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THE HISTORY OF THE DUNS SCOTUS LIBRARY AT LOURDES COLLEGE

A Master's Research Paper submitted to the
Kent State University School of Library and Information Science
in partial fulfillment of the requirements
for the degree Master of Library Science

by

Marilyn Czerniejewski

October 6, 1993

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This project is a historical study of the Duns Scotus Library in Sylvania, Ohio. The library serves Lourdes College, a four-year, co-ed liberal arts college run by the Sylvania Sisters of St. Francis on the grounds of their motherhouse.

The library originally served the Sisters of the convent and the postulants who studied there as high school students. As the educational needs of the Sisters grew, the school progressed to the junior college level, and then to the baccalaureate level, eventually opening up to the general public. As the school developed, the library itself evolved to meet its changing requirements.

This study will trace the history and development of the institution, as its evolution paralleled the expanding role of the Sisters of St. Francis throughout the Twentieth Century.

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CHAPTER I. INTRODUCTION

Statement of the problem

Lourdes College is a four-year, co-ed liberal arts college conducted by the Sylvania Sisters of St. Francis, on the grounds of their motherhouse. It began in 1943 as an extension of the College of St. Teresa, Winona, Minnesota. In 1958, Lourdes Junior College was founded, receiving its certificate of authorization from the Ohio State Board of Education in January 1958 and its accreditation from the North Central Association of Colleges and Schools in 1964. Although it was originally established to educate members of the Sylvania Franciscan community, Lourdes College began to admit lay women in 1969 and lay men in 1975. In 1982, Lourdes College was authorized by the Ohio Board of Regents to grant baccalaureate degrees.[1] It offers degrees in Arts, Applied Science, Business, Early Childhood, Gerontology, History, Individualized Studies, Nursing, Psychology, Religious Studies, and Social Work.

Duns Scotus Library, which serves the campus, holds over sixty thousand books and 340 periodical titles. Its development has paralleled that of the college as a whole.

The library's origin predates that of the college, beginning in 1916 with a small collection of books brought with the Sisters from Minnesota to the small house on Dexter Street that became their first convent in Toledo.[2] The collection grew to meet the needs of Provincialate High School which offered a college prep curriculum for the community's postulants who would

1

eventually become teachers and nurses.[3]

When the growing community of Sisters moved in 1918 to the land in Sylvania that would be its motherhouse, the library moved and grew along with it. Provincialate High School became St. Clare Academy in 1930, gaining membership in the North Central Association in 1935. The library served the demands of that institution. With the founding of the extension College of St. Teresa in 1943 and Lourdes Junior College in 1958, the library had new needs to meet. Finally, in 1982, the four-year baccalaureate programs created new service needs that had to be filled by the library.

While the history of the Sylvania Franciscans and Lourdes College has been documented in several works, the history of the Duns Scotus Library has never been recorded in one cohesive work. To study its development, one must sift through many separate works. Statistical information can be gleaned from Annual Reports and Self-studies. Information about its distinctive architecture and its extensive art collection can be obtained from biographical works about the foundress, Mother Adelaide, and from previously written study guides. Its special collections are documented in still other places. This research is an attempt to provide a unified record of the history of the institution.

Need for the Study

Pierce Butler wrote that "librarianship, as we know it, can be fully appreciated only through an understanding of its historic origins."[4]

Raymond Irwin wrote in The Golden Chain: A Study in the History of Libraries that histories of libraries are "concerned particularly with their purpose and their content, and with the social background which produced them: in consequence [they] become involved in the history not only of scholarship in its narrow sense, but of human civilization and culture and literacy."[5]

Jesse Shera noted that "we do not know what state of complexity a literature must achieve before society demands libraries of varying degrees of structural intricacy or subject specialization."[6] He suggested that analysis of the following questions "would contribute substantially to our understanding of the place of the library in our society: What was the structure of the business or industry at the time the special libraries for that particular enterprise developed? ... What were the basic informational needs of the enterprise? ... How does one field compare with another or one period with another in the demands that it makes for library and bibliographic resources?"[7]

This proposed historical study will deal with the issues raised by these historians. The nature of the Lourdes College library and its historical background make it especially suited to these research questions. Even in a simple chronological

listing of the events in the library's development, the social, cultural, and educational milieu of the Sylvania Franciscan society comes into focus. As the society evolved, a greater "degree of structural intricacy" was demanded of the library.

Tracing this history should illustrate the steps involved in any such evolutionary process and facilitate the drawing of comparisons on a broader scale. As such, the study will contribute to the body of knowledge about librarianship as a whole.

Objectives and Hypothesis

The purpose of this study is to record the history of Duns Scotus Library from its beginnings in 1916 to 1993. The role of Mother Adelaide, the foundress of the Sylvania Franciscans, in the library's development will be highlighted. Her educational, cultural, and aesthetic philosophies appear to have been intrinsic to the direction taken by the library's evolutionary process.

A second purpose of this research will be to outline the effect upon the library of the religious order associated with it. Any library is naturally shaped by the social environment that surrounds it. Duns Scotus has undoubtedly been shaped in unique ways by its convent environment.

In the course of background research on the institution, a pattern began to surface. The Sylvania Franciscans and their role in society have undergone changes that seemed to parallel the changing role of women in general during the Twentieth Century. As the Sisters evolved, the library reacted to their changing needs. This paper will explore the emerging hypothesis that the library at Lourdes College has been affected by the increasingly visible role of women, in society as a whole and in this convent in particular.

Definition of Terms

Sylvania Franciscans – Members of the Roman Catholic order of religious Sisters of St. Francis. This community was originally affiliated with the Franciscan community in Rochester, Minnesota, but has been an independent community since 1930 when it was decided to grant autonomy from the Rochester motherhouse. This became official in 1933.

CHAPTER II. LITERATURE SEARCH

The literature review for this study began with a survey of background material on the Sylvania Franciscan community. Mary Dunstan Klewicki's 1990 history of the community, Ventures for the Lord, provided a clear chronology of its growth and the building of its motherhouse. Klewicki also gave insights into changes in the lives of the Sisters of St. Francis that began to accelerate in the second half of the twentieth century.[9]

An array of ephemeral materials in Duns Scotus' Franciscana Collection was a rich source of information about Mother Adelaide, the Foundress of the community. Mother Justinian's Of Evergreens Rooted in Yellow Sand documented Mother Adelaide's educational goals for the Sisters and her efforts to promote those goals. It also described her involvement in building the library's collection.[10] The Golden Link, 1916-1966 described Mother Adelaide's efforts to provide a rich atmosphere of artworks and architecture for the library.[11]

Information about the library's status at various times in its history was obtained by consulting several self-study reports. They included statistics about the collection, goals and objectives, special collection information, and evaluations of various aspects of the library resources and services.

The literature search then concentrated on an attempt to ascertain whether a previous history of Duns Scotus Library existed. That library's catalog did not list any such work.

Consultation with the librarian confirmed that none was included in the collection. The CD/ROM versions of Library Lit and ERIC were searched under Lourdes and under library history. No relevant references were discovered. The Kent State School of Library Science database of research papers and theses was similarly searched and again, no such history was found. Other library histories found in the database, however, did prove to be helpful in certain areas. Diane Zuro Jones' 1993 history of the Coshocton Public Library provided a model for historical methodology that included oral communication as a primary source. Betty A. Hurst's 1991 study of the Beavercreek Community Branch Library suggested some interview questions to be used in that process.

For methodological guidance, Jacques Barzun's The Modern Researcher was consulted. It outlined the steps in the historical process: identifying a topic, locating sources and assembling information, verification, and synthesis.[12] Charles Busha's A Library Science Research Reader and Bibliographic Guide, provided some insights about the value of library history and the need for interpretation and synthesis in such research. It also discussed the potential of oral communication as a source.[13]

Practical suggestions on techniques for eliciting historical information from oral sources was gained from Cullom Davis' Oral History: From Tape to Type. Davis advised thorough background research and preparatory reading. Then a flexible interview

outline should be prepared. It should allow for open questions rather than leading questions with a preconceived slant. The interview itself should be one-on-one, and should include much eye-contact, encouragement, and patience.[14]

CHAPTER III. METHODOLOGY

This investigation will employ the historical method. The initial steps consist of the identification of a research problem and formulation of objectives and hypothesis through a literature search. Data is collected from both primary and secondary sources. This data is verified by cross-checking dependent and independent sources. Then through a process of historical synthesis, the evidence will be blended into an organized account of the events. An analysis phase will allow conclusions to be drawn.

The primary data collected for this study includes information from dependent sources such as institutional reports, locally produced ephemeral materials dealing with personalities and events, and personal interviews with past and present library staff. Dependent secondary sources include a history of the convent, an account of the artworks in the library, and various ephemeral materials, all written by members of the community.

Independent primary sources include materials in the local history department of the public library, such as independently compiled scrapbooks and articles from local newspapers. Independent secondary sources include monographs on the state of religious Sisters in the Twentieth Century.

All sources will be critically evaluated, externally for authenticity and internally for credibility. This will be accomplished by collation, comparing dependent and independent sources; by attribution of sources; and by explication, i.e. a

background familiarity with the writing habits of the dependent sources.[15]

NOTES

1.Lourdes College, Lourdes College, Sylvania, Ohio 1991-93 Catalog (Sylvania, Ohio), p. 1.

2.Mary Dunstan Klewicki, Ventures for the Lord (Sylvania, Ohio:Sisters of St. Francis, 1990), p. 6.

3.The Golden Link, 1916-1966, (Sylvania, Ohio: The Sisters of St. Francis, [1966]), p. [26].

4.Pierce Butler, An Introduction to Library Science, (Chicago: University of Chicago Press, 1944), p. 81.

5.Raymond Irwin, The Golden Chain: A Study in the History of Libraries, (London: H.K. Lewis, 1958), pp. 3-4.

6.Jesse Shera, Knowing Books and Men; Knowing Computers, Too (Littleton, Colo.: Libraries Unlimited, 1973), p. 188.

7.Shera, p. 188.

8.Golden, p. 30.

9. Klewicki, Ventures, pp. 148-173.

10.Mother Justinian, Of Evergreens Rooted in Yellow Sand, (S.l.: s.n., 1967), pp. 63-73.

11.Golden, pp. 27-31.

12.Jacques Barzun & Henry F. Graff, The Modern Researcher, 3rd ed. (New York: Harcourt Brace Jovanovich, 1977), parts 1 & 2.

13.Charles H. Busha, ed. A Library Science Research Reader and Bibliographic Guide (Littleton, Colorado: Libraries Unlimited, 1981), pp. 72-90.

14.Cullom Davis, Kathryn Back, and Kay MacLean, Oral History: From Tape to Type (Chicago: American Library Association, 1977), pp. 16-21.

15.Barzun, Modern, p. 109.

CHAPTER IV. A HISTORY OF THE SYLVANIA FRANCISCANS AND LOURDES COLLEGE

The Provincial Years (1916-1930)

At the turn of the Twentieth Century, the Toledo area was attracting thousands of immigrants who came to work in the growing auto industry. In the Diocese of Toledo, this caused an acute need for schools to provide religious and general education to the immigrant children, to Americanize them, and to provide a link to their foreign-born parents. Religious sisters to staff the schools were at a premium.

Two of the parishes in need of teaching sisters served Polish congregations. Since a group of Franciscan Sisters from Rochester, Minnesota already served two Polish parishes in Toledo, it was arranged by the bishops of Toledo and Rochester to send another contingent from that community to set up a Province in Toledo.

That original Province was made up of twenty-three sisters, including the Provincial, Mother Adelaide Sandusky. They arrived on December 7, 1916 and were housed in St. Benedict Hall, a "horrid building" on Dexter Street, near St. Hedwig's Church in Toledo. Mother Adelaide and the Sisters immediately began work to make the "convent" livable and the community viable by providing the beginnings of a library, making preparations for new candidates who were to join them[1], and beginning classes for Provincialate High School.[2]

By the summer of 1917, the sisters were desperate to find new quarters. Their numbers were growing. Food, space, and money were short. St. Benedict Hall, with its bare floors, meager furniture, and little room for even a garden to provide food for the sisters, became impossible. With the help of money from the Rochester sisters, a parcel of Sylvania farmland was purchased on August 3, 1917. It became the official home of the sisters in August of 1918.

During the intervening year, business went on as usual. New postulants were added to the order; novitiate training progressed; diocesan schools were staffed; and preparations were made for the move to Sylvania. A plan was devised for the development of the land and various farming ventures were begun to generate funds for housing and classrooms.[3]

In November 1918, construction began on St. Francis Chapel and St. Theresa's Dormitory. In July 1919, a second building, St. Anthony Hall (originally called St. Clare) was completed. The original floorplans include rooms for a novitiate dormitory, kitchen, dining room, infirmary, classrooms, and two libraries. By the summer of 1920, ninety-two Franciscans were housed in these two buildings along with the original farmhouse and a house on Main Street. Classes were being held for the high school and for the Provincial Normal School. In 1923, increasing membership necessitated the building of St. Anthony dormitory and the addition of a chapel to St. Anthony Hall.[4]

During these years, the buildings were considered "temporary

units".[5] But Mother Adelaide had a vision of what the permanent structures should be like, based on the mission style brought to California by eighteenth century Franciscans. In 1924, after personally travelling to California to study mission architecture, she had a full set of plans and specifications drawn up. Although it was not financially feasible to carry out the entire plan, in 1930, St. Clare Hall, the first permanent structure was completed.[6] Its graceful arched cloister, ceramic decorations, and European artworks echoed Mother Adelaide's philosophy that a person surrounded by beauty must absorb culture from the very atmosphere in which she lives.[7]

From its beginnings, the Sylvania province was governed by the Rochester Council. But as early as December 1919, Mother Adelaide was beginning to think about gaining autonomy from Rochester and becoming an permanent and official part of the Toledo diocese. This could only be accomplished by permission of the Sacred Congregation of Religious in the Vatican. A petition for independence was issued in 1921, but the record is unclear as to whether or not permission had been granted by August 4, 1929, when Bishop Stritch of Toledo announced the complete separation of the province from Rochester.

Upon that announcement, the community held its first General Chapter, during which revisions were made to its constitution. One of the revisions concerned the training of its membership; the normal school was discontinued and its sisters were sent to other schools. The new constitution was approved by Bishop

Stritch in 1930.[8] Due to the lack of clarity concerning the Vatican's permission, it was not until 1933 that the community was officially sanctioned.[9]

During the Provincial years, education was a major focus of the Sylvania Franciscans' ministry. Their preparation for that ministry was provided by several sources. Provincialate High School, staffed by a core group of Sisters who had been college-educated[10], was certified by the Ohio State Department of Education in 1922.[11] It served the younger members of the community during the academic year and during the summers served the teaching sisters who had not finished secondary school. It was acceptable practice by all state accrediting standards for a grammar school graduate to obtain teaching credentials with only six weeks of "normal school" training. Since the demand for parochial school teachers was so high, many sisters were sent into the classrooms to teach before they completed high school.[12]

But Mother Adelaide was acutely concerned for the sisters' intellectual development, and so they were assigned to study in various places.[13] The State Normal School at Bowling Green and the Province's own normal school provided professional teacher training. Each summer, all the sisters and novices attended the Diocesan Teachers' Institute, a week-long series of lectures on methods and pedagogy.[14] St. Teresa's College in Winona, Minnesota, Diocesan Teachers College, St. John's University, and DeSales College provided further education. Some of the sisters

went on to other schools to specialize and prepare for careers as secondary or college educators.[15]

With professional background from these sources, by 1930 the Sylvania Franciscans were staffing twenty-two parochial schools, and three high schools. They served in Minneapolis, Cleveland, Detroit, Duluth, Los Angeles, Superior, Toledo, and Sandusky.[16]

Education was not the only field in which the Sisters of St. Francis served. Sparked by the Sylvanians' work among victims of the 1918-1919 influenza epidemic, a hospital ministry was established. By 1921, four of the sisters were in hospital training. In October of that year, the Sylvania Franciscans began to staff General Hospital in Ashland, Kentucky. In February 1923, their efforts were concentrated on Providence Hospital in Sandusky, where, in three years, they doubled the patient capacity and increased enrollment in nurses' training. In 1927, Sylvania Franciscans also became involved with St. Francis Hospital in Hamtramck, Michigan.[17]

1930 through 1954

The Sylvania Franciscans, now an independent community, continued to grow throughout the Depression years. Four new schools were opened by 1942.' But in general, parochial school enrollment fell, due to declining birthrates, transfers to public schools, and increased unemployment. The Sylvania Franciscans began to emphasize hospital ministry, assuming nine new hospitals

by 1942, including several in Texas.[18] These new responsibilities required more trained sisters. Seventy-eight sisters received specialized training in many schools throughout the Midwest: Firmin DeSloge in St. Louis, the University of St. Louis, Mercy College in Detroit, St. John's School of Nursing in Columbus, the Mayo Clinic, and others.

In 1930, with the move to St. Clare Hall, Provincialate High School was renamed St. Clare Academy. Sister Stanislaus, its first principal, initiated the process to gain accreditation from the North Central Association of Colleges and Secondary Schools. Accreditation was granted in 1935.[19]

At first, Sylvania Franciscans received their higher education from the Diocesan Teacher Training Program provided by St. John's University, then from Toledo Teachers' College, and in 1936 from DeSales College.[20] When wartime enrollment problems caused DeSales to close, extension work was arranged through Mary Manse College.[21] In fall of 1942, when that proved unsatisfactory, the community took over from the Diocese the responsibility for the sisters' education. Mother Adelaide arranged with the College of St. Teresa (Winona) to conduct an extension program in Sylvania.[22]

By 1942, the year of the third General Chapter, the Sylvania Franciscan's membership had increased 70% over the 1930 figures. Plans were made for building the remaining units of the complex, including a library, residence halls, and an administration center. Existing buildings were expanded. And mission work

grew. The sisters now owned five hospitals and staffed three others, ran two nursing schools, and taught in twenty-four elementary schools, two high schools, and eleven catechetical centers in four states.[23]

While Catholic school enrollment had fallen during the Depression and World War II, it experienced a resurgence during the post-war years. So great was the demand for sister/teachers that it was difficult to train the sisters fast enough to staff the waiting schools. Between 1942 and 1954, only four schools were added, but enrollment doubled. Sufficient numbers of sisters could not be released long enough to complete college coursework. Those teachers who were fully trained often taught classes of sixty or seventy students. Such pressures caused an unusually high number of sisters to leave the convent.[24]

Even so, the post-war years of Mother Adelaide's administration were characterized by optimism. Another hospital was added to the community's rolls. The education program was progressing. The number of entrants to the Sylvania Franciscans was increasing. The financial situation had improved so that the building program could proceed.[25]

In 1947, an auditorium was built. In 1948, Lourdes Hall was built as an administrative wing. In 1949, construction commenced on one of Mother Adelaide's "fondest dreams", Duns Scotus Library. When it was finished in 1950, it contained in addition to its book collection, French tapestries, Majolica tiles, incunabula, original stained glass, and a convent-executed

ceiling design of Christian and classical symbols of learning.[26] This was in keeping with Mother Adelaide's desire "for the sisters to look at, study, and absorb the significance of the masterpieces exhibited throughout the building".[27]

Mother Adelaide, while still remaining active in campus development and other areas, slowly began to relinquish many of her administrative duties during the last few years of her administration. The records of the Fifth General Council in 1954 note that Mother Adelaide would not consent to another term as General Superior. Sister Justinian Warpeha was elected the new General Superior.[28]

New Administration

The years of Mother Justinian's administration were years of change for the Sylvania Franciscans and for religious communities worldwide. Pope Pius XII provided the impetus for change in a 1951 address to the First International Congress of Teaching Sisters, when he suggested that Superiors and General Chapters should begin adapting customs to new circumstances.[29]

Nineteen Fifty-four saw the first National meeting of the Sister Formation Conference whose purpose was to integrate the spiritual and intellectual development of sisters. Until this time the Sylvania community had been relying on the College of St. Teresa for the sisters' education. In light of the Sister Formation Movement and the more stringent demands of the state boards of education, it was decided to institute a junior college at the Motherhouse. This would allow the novices to take

fundamental college-level courses while continuing their religious formation.[30] Lourdes Junior College was given a State Charter in January 1958 and accredited by the North Central Association of Colleges and Secondary Schools in April 1964.[31]

Although the Sylvanians were turning out greater numbers of qualified sisters, the numbers of schools and hospitals under their jurisdiction continued to increase throughout the 1950s. There were not enough sisters to staff them, so it became increasingly necessary to hire lay teachers. This corresponded to changes happening in Catholic schools nation-wide.[32]

With more schools employing lay teachers, the Franciscans began to branch out into other ministries. More sisters began teaching in secondary schools. Some taught catechism to public school children. Others worked among Hispanic people in the inner city or in migrant camps. Others worked in Peru, setting up a library for the Sister Formation School of South America.[33]

Change was also evident in the personal lives of the sisters. As early as 1942, the community had begun to recognize each sister's individuality by allowing personal choice in their own spiritual reading.[34] In the Fifties and Sixties, more freedom became available to the sisters. Some had access to cars and televisions, although in 1956 restraint was still recommended in regard to these. English, rather than Latin, was allowed in some of the meditations. In-service programs were aimed at personal development of the sisters. The more austere customs of spiritual development were relaxed and moderated.[35] The

modernizing effect of Vatican Council II began to be felt by the Sylvania Franciscans and was a topic of discussion during the Seventh General Chapter. Sister Stanislaus, elected General Superior at this June 1964 chapter meeting, was charged with bringing Vatican II's renewal to fruition.[36]

Years of Change

Mother Stanislaus' administration began on a note of optimism. The community's membership was high and showed signs of continued increase. But change was soon forthcoming. No new schools or hospitals were added to the community's ministry. Enrollments in existing schools fell dramatically. The number of hospitals declined. Other ministries began to increase, however, especially religious education classes, work among rural and migrant populations, and after-school centers at urban parishes.[37]

Change was evident in the educational facilities at the Motherhouse. In 1969, St. Clare Academy doubled its enrollment by admitting students who did not intend to become sisters of St. Francis.[38] Also in 1969, laywomen were admitted to degree programs at Lourdes Junior College.[39]

But the most dramatic changes that occurred under Mother Stanislaus were in the structure of the Sylvanians life as a religious community that were brought about by the Chapter of Affairs held from June 1968 to August 1969. This conference dealt with restructuring and modernizing all aspects of the

community. Proposals dealt with religious garb, retirement of sisters, silence, recreation, and the daily schedule. Sisters, who heretofore had never seen a bill for goods and services they used, were encouraged to experiment with a personal budget. Sisters were invited to find their own spiritual, educational, and professional opportunities. Small group living, away from the convent, was sanctioned.[40] The Sylvania Franciscans moved into an era of freedom and individual responsibility.

In response to this new freedom, some sisters began to rethink their choice of a religious vocation. Many left the convent. The number of new applicants declined. Adjustments had to be made to accommodate the new status quo. St. Clare Academy began to accept boarders and day students, necessitating changes to the motherhouse complex. A new ministry, a House of Prayer, was set up in St. Anthony Hall.[41]

Sister Miriam Bartko became General Superior in June 1972, and change continued. In 1973, Lourdes Junior College became independently incorporated and dropped "junior" from its title.[42] In 1975, Lourdes College began admitting male students. It also instituted a program to allow students from St. Vincent (Toledo), and later, Providence (Sandusky) Hospital School of Nursing to earn credits at Lourdes.[43]

During Sister Miriam's administration, the House Chapter was introduced as a means of governance for each local house. It allowed each community member more involvement in community decisions.

Efforts to revise the constitution, which had begun in 1970, began to intensify. Religious congregations had previously been functioning under a 1917 Code of Canon Law, which inhibited their interaction with the world, forcing them to regularize, even monasticize. But the Second Vatican Council of 1968 encouraged religious congregations to respond more freely to the needs of the world. The May 1977 constitution reflected that spirit.[44]

In 1977, in the face of decreasing enrollment, financial problems, and a change in school purpose, St. Clare Academy closed its doors.[45] But Lourdes College and Siena Heights College (Adrian, Michigan) instituted a cooperative program offering degrees in business administration and management. Associate degrees were granted by Lourdes and Bachelors degrees by Sienna; but all courses were offered at Lourdes.[46]

In 1982, Lourdes was authorized and accredited to grant Bachelor of Individualized Studies and Bachelor of Arts in Religious Studies degrees. Bachelor of Arts and Bachelor of Science in Nursing were authorized by the Board of Regents in 1986 and accredited by the National League for Nursing in 1989.

In 1992, degrees offered by Lourdes were: Associate in Arts; Associate in Applied Science (Occupational Therapy Assisting); Bachelor of Arts in Religious Studies; Bachelor of Arts (with seven majors in art, business, early childhood, gerontology, history, psychology, and social work); Bachelor of Individualized Studies; and Bachelor of Science in Nursing. It also offers a Lifelong Learning Program with seminars, workshops, and lectures

for intellectual, spiritual, physical, family and other development needs for all ages.[47]

Today in 1993, the ministries of the Sylvania Sisters of St. Francis cover a broader base than their original role of elementary educations providers. The education they provide today includes college-level teaching, non-academic adult education, and religious education for public school children. Many sisters are involved in health care ministries as RNs, as administrators, in medical records, or as clinical workers. Social services, and parish ministries, including pastoral administration, are new areas of endeavor for the sisters. Their ministry has changed to meet the different types of need demonstrated by the Catholic population today.[48]

The Sylvanians are following Mother Adelaide's 1955 advice to "get the trend of your own time, the feel of your own time. Watch what is happening now and respond to it."[49]

NOTES

1.Mary Dunstan Klewicki, Ventures for the Lord (Sylvania, Ohio:Sisters of St. Francis, 1990), pp.1-6.

2.Ibid., p.31.

3.Ibid., pp.7-18.

4.Ibid., pp.19-21.

5.Ibid., p.25.

6.Ibid., p.45.

7.Mother Justinian, Of Evergreens Rooted in Yellow Sand, (S.l.: s.n., 1967), p.43.

8.Klewicki, pp. 49-52.

9.Ibid., p. 59.

10.Ibid., p.39.

11.Ibid., p.20.

12.Ibid., p. 31.

13.Justinian, p. 64.

14.Ibid., p. 43.

15.Klewicki, p. 39.

16.Ibid., p.42.

17.Ibid., pp. 35-39.

18.Ibid., pp. 65-67.

19.Ibid., pp. 77-79.

20.Lourdes Junior College, Mother Adelaide Hall : Humanities & Science Building, (S.l. : s.n.), p.[5].

21.Klewicki, p. 114.

22.Justinian, p.65.

23.Klewicki, p. 85.

24.Ibid., pp. 102-103.

25.Ibid., p. 117.

26.The Golden Link, 1916-1966 (Sylvania, Ohio: The Sisters of St. Francis, [1966]), p. [31].

27.Justinian, p. 43.

28.Klewicki, pp. 124, 127.

29.Ibid., p. 133.

30.Ibid., pp. 133-134.

31.Justinian, p. 65.

32.Klewicki, p .135.

33.Ibid., pp. 136-141.

34.Ibid., p. 118.

35.Ibid., pp. 142,-148.

36.Ibid., pp. 150-153.

37.Ibid., pp. 157-158.

38.Blade (Toledo), 13 February 1969.

39.Lourdes College, Institutional Self-Study Report of Lourdes College, Sylvania, Ohio, Prepared for North Central Association of Colleges and Schools Review Visit (Sylvania, Ohio: Lourdes College, 1992), p.v.

40.Klewicki, pp. 160-166.

41.Ibid., p. 168.

42.Catholic Chronicle, 17 August 1973.

43.Lourdes, Self-Study, p.v.

44.Klewicki, p. 172

45.Blade (Toledo), 21 January 1977.

46.Catholic Chronicle, 17 June 1977.

47.Lourdes, Self-Study, p. v-vi.

48.Interview with Sister Nora Klewicki, Sisters of St. Francis, Sylvania, Ohio, 25 August 1993.

49.Klewicki, p. 173.

CHAPTER V: THE HISTORY OF DUNS SCOTUS LIBRARY, 1950-1993

"A library is to dispel ignorance. If it weren't for the dragon (ignorance), we wouldn't need this library." With that statement of Mother Adelaide Sandusky in mind, a dragon was included among the Christian and classical motifs adorning the ceiling of the new Duns Scotus Library when it opened in 1950.[1]

This "temple of learning", dedicated by the Sylvania Sisters of St. Francis to the spirit of wisdom, was one of the special achievements of the foundress, Mother Adelaide. It contained works of scholarship and art that demonstrated the value she placed on the melding of intellectual and cultural development.[2] It was her philosophy that if one was to teach or to minister to others, one must first be imbued with all the culture and the knowledge that was to be transmitted to those others. It was for this reason that she set out to provide a place where the sisters would "rub shoulders with" culture and history until it becomes a part of them.[3]

Mother Adelaide had personally travelled to California to research early Franciscan mission architecture.[4] She envisioned the perfect library structure for her purposes, and she worked with the architects to put it on paper.[5] It was not unusual to find Mother Adelaide with her sleeves rolled up, working with the contractors during the construction process.[6]

Mother Adelaide also played a hands-on role in filling the library with cultural artifacts. Even before construction was

commenced, she had purchased works of art in Europe, already planning where they were to be displayed in the future library.[7] She was well-known to various European booksellers as a "bookworm" and "patron of the printed word". She acquired from them many rare books and periodicals for the collection.[8] Mother Adelaide wanted to teach the sisters history in a holistic way, by surrounding them with art and beauty, and also by having them do the things that belong to history. With this in mind, she directed that the second floor of the library include a scriptorium so that the sisters could produce illuminated books in the manner of the medieval monks.[9]

The result of Mother Adelaide's efforts is the quiet elegance of Duns Scotus Library. Its large stained glass window features the seals of the four oldest European universities. It's walls are adorned with tapestries, mosaics, paintings, and a series of Majolica medallions of historical personages. Its original silk screened ceiling symbolizes the harmonious relation of Christian and classical learning. Because of the beauty of its architecture and its excellent acoustics; the library is occasionally used as a concert hall.[10]

Early Roots

Although the Duns Scotus building was completed in 1950, the library's roots go back much further. In the beginning days of the community, the origins of a library were already evident at St. Benedict Hall in Toledo, in the collection of spiritual

reading materials and general reference books that were provided there.[11] This practice continues at the motherhouse today, as each building which serves a particular group of sisters, whether as a residence or a workplace, has a place devoted to a spiritual reading and reference book collection.[12]

When the sisters moved to Sylvania, one of the first permanent structures built was St. Anthony Hall (originally called St. Clare). As Sister Augustine Kwitchen stated, "Mother Adelaide never stinted when it came to education."[13] So, the floorplan of this 1919 building shows two rooms devoted to library space. The smaller of the two served as a spiritual reading room. The larger room housed the general collection. It served the needs of the convent as a whole, including the scholastic needs of the students of Provincialate High School.

From the beginning, an effort was made to organize the library in a professional manner. The books were classified according to the Dewey Decimal System.[14] Sister Stanislaus Waytychowicz served as the first librarian. While her professional training was not in the field of librarianship, she nevertheless took pains to see that professional procedures were followed. Classification of "problem books" was accomplished by travelling to Ann Arbor and hand-copying bibliographic information from the University of Michigan Library's card catalog.

Early collection development seems to have been influenced by individual preferences and donations. Mother Adelaide was an

educational classicist, so volumes on Classical Greek and Roman history were added to the collection at her direction. Sister Stanislaus was a history major, so a large portion of her acquisitions were history titles. Many volumes, especially education books, came into the collection as donations from sisters who had used them in their own studies. Others came from the closing of individual schools that Sylvanians served.[15] A large group of religion titles was donated by a retiring priest in the 1920s.

Sister Augustine Kwitchen, the librarian during the 1930s and 1940s, used her background in library science coursework to build up the collection. The monthly book budget was applied to fulfilling the accreditation requirements for the high school.[16] The importance assigned to supporting the St. Clare Academy curriculum was demonstrated by Mother Justinian's 1974 Mission statement. St. Clare Academy and Duns Scotus Library were to provide "a substantial source for the Sisters' training", and "to direct students for further studies in preparation for the teaching Profession and hospital work".[17]

1950 - Duns Scotus Opens

When Duns Scotus opened its doors in 1950, its mission continued that of the old library. It, too, supported the curriculum of St. Clare Academy. Since the previous library had provided curriculum support for the College of St. Teresa extension program in education, Duns Scotus also maintained a

substantial teacher education collection, especially for the elementary level.

In 1957, the extension program was phased out and Lourdes Junior College was established, receiving its state charter in 1958 and its North Central Association accreditation in 1964.[18] Education courses were no longer offered, since those were generally upper-level courses, and therefore, not part of a junior college curriculum. Lourdes Junior College instead emphasized the liberal arts, which would provide a broad-based preparation for any field of advanced study. Between 1958 and 1968, therefore, Duns Scotus' collection began to reflect that change of focus. Acquisitions priorities shifted from the Education department to the English, Languages, History, and Art departments.[19]

After accreditation in 1958, Lourdes College grew significantly. Lay women were admitted as students in 1969. In 1973, the designation "junior" was eliminated from its name. In 1975, Lourdes College opened admission to male students. The student body expanded further with the inclusion of students from St. Vincent School of Nursing (Toledo) in 1975, and Providence Hospital School of Nursing (Sandusky) in 1978. The nursing students earned general education, natural science and social science credits at Lourdes. The 1978 enrollment figures showed 476 predominantly non-traditional, commuter students. Five hundred eighty-nine students were registered by fall 1980.[20]

Between 1981 and 1984, Sister Nora Klewicki was the library director. During this time, the closing of Mary Manse College brought a large number of religion titles to the Duns Scotus collection. In 1983, the Mother Adelaide Hall Library collection was merged with the Duns Scotus collection. Extensive weeding was required to make room for the move. Collection development decisions were made by the library director based on recommendations solicited from the faculty for curriculum-support materials.[21]

Lourdes College instituted a baccalaureate program in 1982 when the Ohio Board of Regents authorized a Bachelor of Individualized Studies degree and a Bachelor of Arts in Religious Studies degree. These were accredited by the North Central Association. Bachelor of Arts and Bachelor of Science in Nursing degrees were authorized and accredited in 1986.[22]

The first priority of Sister Thomas More Ruffing when she became library director in 1984, was to further build up the collections to support the new departments created for the baccalaureate programs, especially Occupational Therapy and Gerontology. To achieve this goal, the Library and Media Committee was established to guide development, and faculty members were asked to specify their needs for the library collection in their particular subject area.[23] The head librarian allotted a portion of the annual appropriations to each academic department to build up holdings in that area. As per ALA standards, the size of the allotment was determined on the

basis of the number of courses taught, enrollment figures, enrollment projections, and teaching method.[24]

The faculty's evaluations of library holdings were reported in a 1987 self-study. The business department reported that while periodical and audio-visual materials were adequate, book materials for research papers needed additions. The department of Language/Literature reported the need for more titles in all areas of the program. Inadequate budget allotments was named as the cause. Although donations of duplicates from Wittenberg University augmented Duns Scotus' holdings considerably, the Religious Studies Department reported additions still needed in some areas. The Philosophy Department reported that more library holdings were needed. The Early Childhood Education Department reported that library books, periodicals, and audio-visual holdings were sufficient and of high quality. Psychology holdings needed additions, but periodicals were sufficient. Sociology holdings were considered adequate.[25]

In 1986 and 1987, the collection was compared to ALA standards as set forth in Books for College Libraries, 2nd ed. While the total number of holdings did not meet the standards, the proportionate distribution of the various departments was generally appropriate.[26] The shortfall in total numbers, attributed to budget and space constraints, was deceiving in that older and less useful titles were constantly being weeded out and replaced by new acquisitions.[27]

During a 1993 interview, Sister Thomas More discussed

typical collection concerns involving several departments. Duns Scotus began to build its own business collection when the cooperative program with Siena Heights came to an end. A substantial 1987 donation from the Owens Illinois Corporation was designated for that department and has had a significant positive impact on the collection. Yet, Sister Thomas More feels that the library is under-utilized by the business students and she continues to work to improve that situation. She also continues to work with the faculty to secure their input for development of the book collection. The faculty has previously over-emphasized video acquisitions.[28]

The Nursing collection needs constant attention because of stringent accreditation standards. Due to the nature of the discipline, the majority of the books are textbooks, which are revised every two years. This presents the problem of limited space which must be weighed against the need to preserve materials for historical purposes. Sister Thomas More reported that the Nursing journal holdings are excellent. Duns Scotus is often used by researchers from the Medical College of Ohio.[29]

The Religious Studies Department grew tremendously once the baccalaureate degree was accredited in 1982. The large collection of titles which came to Duns Scotus when Mary Manse College closed its doors, did not necessarily meet the specific curriculum needs of the program. The areas of theology and biblical scripture studies had to be built up. Sister Thomas More reports that the Religious Studies collection is often

consulted by Protestant clergy looking for scriptural materials for sermons, because it is the only such academic collection in Northwest Ohio. The collection also includes the contents of the diocesan "ecumenical library" which was begun in the early 1970s during the height of the ecumenical movement, but which was discontinued when interest in the movement waned.[30]

Through the Eighties and into the Nineties, the Lourdes College student population continued to grow. By fall of 1990, 1049 were registered. The total was over 1200 in 1991. The 1991 student body was totally commuter, predominantly non-traditional, and predominantly female. Another 1,500 individuals were participating in continuing education and personal enrichment programs at Lourdes.[31]

In 1993, Lourdes gained accreditation to grant bachelors degrees in Early Childhood Education. The 1950s-era education books remain in the collection (as of 1993). No newer education materials were added to the collection until the 1993 accreditation of the Early Childhood degree. That curriculum required that the library build up its education department in books and also in electronic media. The library's media center now offers students exposure to the newest technologies in early childhood education.[32]

1992 Institutional Self-Study

The status of Duns Scotus Library was described in a 1992 report prepared for a review visit by the North Central

Association of Colleges and Schools. Its 60,000 holdings include 50,000 bound volumes, 8230 microforms, 960 audiovisual materials, and 340 current periodical titles.[33] Its specialized holdings include an extensive religious studies collection, Franciscana (materials on the Franciscan Order), and collections of old bibles and of other rare books.[34] In spring of 1991, the staff consisted of one degreed professional librarian (two as of fall 1993), two full-time and three half-time support staff, and one half-time computer coordinator. The facility contains book stacks, reading areas, the circulation area, a general office, a technical service workroom, an audiovisual storage room, a periodical back-issue reading room, a special collection and rare book area, basement storage for older periodicals, and the Media and Curriculum Library extension. It explains its purpose as "to support the college teaching/learning process by providing resources and services to students, faculty, and visitors and to complement the instructional program of a four-year undergraduate institution".[35]

An April 1991 study of collection titles in relation to Books for College Libraries, 1988, 3rd ed., revealed the distribution of materials among the five categories other than Humanities as just average. But efforts are continually being made to improve the collection through surveys and meetings by the library director with the various faculty departments. The library regularly responds to new academic programs. Recently it has concentrated on building up the collection for the programs

in Early Childhood, Social Work, Business, and Nursing.[36]

The journal collection of 340 titles is small by ALA standards (650 titles). Budget constraints and the increasing costs of journal subscriptions make this a difficult problem, but the library is attempting to address it. Duns Scotus has begun subscribing to INFOTRAC, a CD-ROM database journal index including some full-text articles, which almost doubles the present journal listings.[37] Sister Thomas More has also been investigating the possibility of networking with other institutions, although the difficulty of finding one that does not duplicate Duns Scotus' resources has presented problems.[38]

In recent years, Lourdes College has placed a priority on bringing the library up to ALA standards. The library budget was increased 37% between 1986 and 1991. The librarian is encouraged to join national, regional, and local professional associations and to attend conferences.[39] The proposed new general college objectives include increasing library holdings by 20% by September 1994 and incorporating a computerized search system in the library by 1994.[40]

Projections for the Future

In 1993, the library is in the midst of retrospective conversion of the card catalog in preparation for automation. As of September, the Dewey numbers ranging through the 700s have been added to the database. Still to be converted are the 800s, 900s, reference, and the Franciscana collection. The 15,000

titles required to begin computerized operations are already accomplished. Start-up can proceed as soon as the budget is approved for the process.

Another major change will come as a result of the great deal of growth that Duns Scotus has undergone over the years from 1950 to 1993. It has evolved through stages from a closed institution serving the motherhouse and its high school, to a support institution for a junior college and then a baccalaureate extension program, to an academic library for a full-fledged bachelor's degree program. Today, in 1993, the library is a valuable part of the community, serving a growing four-year liberal arts college with students from all walks of life. It also serves the more than 1,500 people who participate in Lourdes College Lifelong Learning Program. And it issues courtesy cards to members of the local and metropolitan community. In addition, Duns Scotus still provides services and resources for the sponsoring organization of Lourdes College, the sisters of St. Francis.[4]

With this growth has come the inevitable space crunch. The existing building no longer can meet the demands of an expanding book collection. Nor can it meet the space requirements of the electronic library. Duns Scotus has reached its potential and now feels the need to expand further.

The Board of Directors of Lourdes College plans another phase of campus expansion for the near future, and the library will be one of its beneficiaries. While the plan is only in the

most preliminary stages, there have been meetings with architects to determine whether to expand the existing structure, or to erect a new one. As of September 1993, the consensus seems to be that it is not feasible to add on to the existing building. The near future will most likely see a totally new library structure on the Lourdes campus. It awaits only the funding drive to make it happen.[42]

The Duns Scotus building evokes feelings of nostalgia among the campus' residents and visitors. There have been speculations and suggestions about possible uses for the old space, should the new space come to pass. The most likely possibility would have it used as an art exhibition area and concert hall.[43] With that, Mother Adelaide's vision of a place of art and beauty where the sisters could "rub shoulders with" culture and history will have come full circle.

Conclusion

The development of Duns Scotus Library has indeed paralleled the broadening role of religious sisters in the Twentieth Century. In the early part of the century, most religious lived in "closed" communities, physically and psychologically detached from the world. The emphasis was spiritual and monastic, leading to a limited contact with the world outside.[44] The library was similarly "closed", serving the specific needs, primarily spiritual, of its members.

Proper work for sisters, as for women in general early in

the Twentieth Century, was considered to be in the field of human need. Hence, the majority of such women were involved in hospital work or in education.[45] The Sylvania Franciscans were no exception, and they relied on their library as a source for training in those areas of ministry. Much of the work of religious sisters centered on young children.[46] Adults did not come under their sphere of influence until sisters began receiving the training needed to qualify them for higher levels of education.[47] When the Sylvania Franciscans began to move into more upper-level educational ministries, the library kept pace with their escalating needs.

Old isolationist ideas about the religious began to change. By the 1960s, apostolic (world-centered) endeavors, once considered inferior to spiritual, monastic endeavors, became common as a positive, respectful attitude toward work with the laity developed.[48] Lourdes College opened its enrollment to members of the laity and began to offer a broader range of subjects. Duns Scotus broadened its mission accordingly.

The changing educational needs of the Roman Catholic community was another instrument of change in the library. When the Sisters of St. Francis began their ministry in the Sylvania area in 1916, the most urgent need of the Roman Catholic community was for education of the immigrant children and assimilation of their families. But the 1993 Catholic community is no longer an immigrant church, and so, its needs are different. Catholic parents are just as highly educated as any

other group. Their children are more likely to attend public schools than they were early in the century. The Roman Catholic community and the religious communities that serve it, have matured and become more broad-based.[49] In order to continue serving the Sylvania community of sisters, Duns Scotus Library has continually broadened the scope of its collection and its mission.

Vatican II's emphasis on religious freedom and the dignity of the person initiated changes in the American nun. Secular forces, including the civil rights movement, the antiwar movement, and the women's liberation movement, also had an effect. By the eighties, the stereotype of the American nun as an unliberated woman in antique dress, speaking only when spoken to, was completely gone. Sisters lived and worked in many more sectors of ecclesiastic and secular society than ever before.[50] The Sylvania Sisters of St. Francis, too, had more visible social roles. They were working and studying in many places. Lourdes College, now an independent entity, was offering students a broad range of choices. And Duns Scotus Library was evolving to keep up with the changes.

Duns Scotus has demonstrated, as Jesse Shera indicated, that growing complexity in a business, an industry, or even in a religious community will demand higher "degrees of structural intricacy or subject specialization" in the library that serves it.[51] Propelled by social change, ministerial change, ecclesiastical change, and educational change, it has taken on

those higher degrees of structural intricacy, matching step for step the growing complexity of the community which produced it.

NOTES

1.Interview with Sister Michaeline Lesiak, Sisters of St. Francis, Sylvania, Ohio, 20 August 1993.

2.Mother M. Justinian and Sister Michaeline Lesiak, Tell the Next Generation the Foundation on Which You Stand (Sylvania, Ohio: Sisters of St. Francis, 1985), p.1950.

3.Sister Michaeline, Interview.

4.Mary Dunstan Klewicki, Ventures for the Lord (Sylvania, Ohio: Sisters of St. Francis, 1990), p.45.

5.Sister Michaeline, Interview.

6.Interview with Sister Nora Klewicki, Sisters of St. Francis, Sylvania, Ohio, 25 August 1993.

7.Sister Michaeline, Interview.

8.Mother Justinian, Of Evergreens Rooted in Yellow Sand. (S.l.: s.n., 1967), p.67-69, 73.

9.Sister Michaeline, Interview.

10.Lourdes College, Lourdes College Self-Study Prepared for North Central Association of Colleges and Schools Review Visit by Sharon J. Heuschele (Sylvania, Ohio: Lourdes College, 1987), p.211.

11.Klewicki, Ventures, p. 6.

12.Interview with Sister Augustine Kwitchen, Sisters of St. Francis, Sylvania, Ohio, 20 August 1993.

13.Ibid.

14.Ibid.

15.Interview with Sister Thomas More Ruffing, Sisters of St. Francis, Sylvania, Ohio, 20 August 1993.

16.Sister Augustine Kwitchen, Interview.

17.Mother Justinian, "St. Clare Academy: Purpose and Philosophy" (Typed manuscript, Lourdes College, Sylvania, Ohio, August, 1974).

18.Justinian, Evergreens, p.65.

19.Sister Nora, Interview.

20.Lourdes College, Institutional Self-Study Report of Lourdes College, Sylvania, Ohio, Prepared for North Central Association of Colleges and Schools Review Visit (Sylvania, Ohio: Lourdes College, 1992), p.v.

21.Sister Nora, Interview.

22.Lourdes, Self-Study, 1992, p.v.

23.Interview with Sister Thomas More Ruffing, Sisters of St. Francis, Sylvania, Ohio, 3 September 1993.

24.Lourdes, Self-Study, 1987, p. 213.

25.Lourdes, Self-Study, 1987, p. 144-160.

26.Ibid., p.334.

27.Sister Thomas More, Interview, 3 September 1993.

28.Ibid.

29.Ibid.

30.Ibid.

31.Lourdes, Self-Study, 1992, p. vi.

32.Interview with Sister Cabrini Warpeha, Sisters of St. Francis, Sylvania, Ohio, 27 August 1993.

33.Lourdes, Self-Study, 1992, p.94.

34.Sister Thomas More, Interview, 3 September 1993.

35.Lourdes, Self-Study, 1992, p.95.

36.Lourdes, Self-Study, 1992, p. 98.

37.Lourdes, Self-Study, 1992, p.100.

38.Sister Thomas More, Interview, 3 September 1993.

39.Lourdes, Self-Study, 1992, p. 98-99.

40.Lourdes, Self-Study, 1992, p. 165.

41.Lourdes, Self-Study, 1987, p.213.

42.Sister Thomas More, Interview 20 August 1993.

43.Sister Cabrini, Interview.

44.Leon Joseph Cardinal Suenens, The Nun in the World (Westminster, Maryland: Newman Press, 1962), p.19.

45.Ibid., p.17-18.

46.Ibid., p.27.

47.Ibid., p.28.

48.Sister Gertrude Joseph Donnelly, The Sister Apostle (Notre Dame, Indiana : Fides Publishers, 1964), p.71.

49.Sister Nora, Interview.

50.John Deedy, The New Nuns (Chicago: Fides/Claretian, 1982), p.12-14.

51.Jesse Shera, Knowing Books and Men: Knowing Computers, Too (Littleton, Colo.: Libraries Unlimited, 1973), p. 188.

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APPENDIX A

Interview Schedule

1. When were you associated with the library?

2. What was your association with the library?

3. Who used the library during your time there?

4. What was the collection used for during your service there?

5. What programs were offered by the library at that time?

6. What did the library consider to be its role then?

7. How were materials selected during your association with the library?

8. Did the library experience any growth due to gift collections during your association with it? If so, what were they?

9. What changes did you see in the library while you were there?

10. What changes did you see in the Sylvania Franciscans during your years with the library?

11. How have the changes in the Sylvania Franciscans affected the library?

12. How did the library reflect Mother Adelaide's philosophy?

13. What role did Mother Adelaide play in the library's development?

14. What part did the library's art works play in its influence?

15. Are there any other factors which have not been mentioned that had an impact on the library?